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diagnosis. That is a difficulty inherent in the production of this type of book. An elaborate monograph concerning each case would still leave important questions unanswered. The author has, however, provided us with a good outline of his method, and has shown us in a large number of cases how that method was applied and what his findings were. These cannot fail to be in a high degree valuable to any reader, layman or specialist, and out of the inevitable disagreement as to interpretation will come improvement of method of analysis of character.

On its psychological side, this work makes its major claim to respect. The newer psychoanalysis is but slightly applied, and Freud, Jung, and the mass of recent psychoanalytical literature are seldom mentioned. It is questionable whether any one individual could do what Dr. Healy has done and yet offer at the same time that psychoanalytic treatment of cases which is now urgently needed by penologists. It is to be hoped that some day in the not distant future we may have a collaborated study of a 1000 individual delinquents comprising correlated studies of each individual case by a physician, a social scientist, a psychologist, and a psychoanalyst, each highly trained and competent. Dr. Healy's admirable book is frankly submitted as a preliminary study of a large question. It is a notable volume, a unique contribution to criminology, and should be utilized not only by specialists in criminology, sociology, and psychology, but by ministers, teachers, social workers, physicians—all persons whose function it is to guide youth in the process of character building.

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**A GUIDE TO THE STUDY OF THE CHRISTIAN RELIGION.** Edited by G. B. SMITH. The University of Chicago Press. 1916. Pp. x, 759. \$3.00.

**THE BELIEF IN GOD AND IMMORTALITY.** JAMES H. LEUBA. Sherman, French, & Co. 1916. Pp. xx, 340. \$2.00.

**THE FOUNDATION OF MODERN RELIGION.** The Cole Lectures for 1916. HERBERT B. WORKMAN, D.D., LL.D. Fleming H. Revell Co. 1916. Pp. 249. \$1.25.

**IS CHRISTIANITY PRACTICABLE?** WILLIAM ADAMS BROWN. Chas. Scribner's Sons. 1916. Pp. xviii, 246. \$1.25.

In the making of sermons, a text may be either a point of departure or a point of arrival. It may be taken as a statement of revealed truth calling for explication and enforcement, or, by an approach from ordinary human experience, it may be discovered as

a law of the spiritual life. Broadly speaking, behind the former method lies the old theology; behind the latter, the new. This first volume, an *Encyklopädie* of theological science, prepared by a baker's dozen of contributors, nearly all of whom are on the Theological Faculty of the University of Chicago, is decidedly a book of the new theology, and its treatment of the various theological disciplines is thoroughly modern and refreshingly frank. No book is anywhere near so good for a young student seeking a preliminary survey of the whole field of theological learning, or for older clergymen wishing to see how the different departments look, singly and in correlation, from the new point of view. Appropriately, therefore, what may be regarded as its text appears in its very last paragraph, at the close of an admirable article by G. B. Foster entitled "The Contribution of Critical Scholarship to Ministerial Efficiency": "With reference to this whole question, it may be said that usually the candidate for the ministry—young though he may sometimes be—enters the divinity school as a finished religious and theological product, but that, in consequence of his studies there, he departs unfinished, growing aware that his personality, with its religion and its theology, are alike in the making. A divinity school that achieves such a result has fulfilled its function in the life of the human spirit." And this because, as the same writer has previously said, "It is not simply truth but the truthful *man*, tried in the fires of critical theological research, that can win the confidence of our bewildered and discouraged religious life."

Dr. Leuba's book breaks cleanly into two parts: the first discusses historically and argumentatively the doctrine of immortality; the second presents the statistical results of an inquiry into the prevalence among educated persons of belief in a personal God and individual immortality. The earlier idea of immortality, arising from the exteriorization of vivid memory-images, the "sense of presence," visions and dreams, is sharply distinguished from the modern idea, which is born of moral sentiment, and which differs from the former not only in origin but also in that it conceives a future life as an object of desire instead of dread and aversion. Perhaps, however, the independence of the two ideas is exaggerated, since it is not clear that the later could have arisen except upon prepared soil, that is, unless the earlier had previously given the notion of survival which was capable of transformation. The so-called metaphysical arguments, based upon idealism and the simplicity of the soul, are summarily dismissed. The moral arguments,

derived from the thought of God and the conservation of values, are pronounced invalid save upon an *a priori* assumption that the world will satisfy the demands which human ideals make upon it. This may be granted, but surely it may be argued that there is ground for such a faith in the essential reasonableness of the world and its ability to meet the demands itself has created.

The statistical results are undoubtedly interesting and valuable, although it may be doubted whether they are quite so significant as the author supposes and are not susceptible of other interpretations than his. It may be true that college students cease to hold the beliefs in question as they advance from the Freshman to the Senior class because of growing intelligence and independence, and that the more eminent men of science, historians, sociologists, and psychologists have, for the same reason, abandoned them in larger proportion than the less eminent; but it may also be that absorbing devotion to a particular field of study inhibits interest and thought in other directions. Dr. Leuba's tables have already been used to prove the demoralizing influence of "unbelieving" teachers upon the minds of their students, quite unjustly, of course; but the argument suggests the different conclusions which may be drawn from these laboriously collected figures. It would be interesting to know the reasons which have led to disbelief, for reasons there should be if Dr. Leuba's explanation is correct; and yet he himself remarks that "the ground for their unbelief is rarely clearly formulated in their own minds" (p. 297). To answer that the change is due more to a difference in mental temper and attitude than to specific reasons suggests the rejoinder that possibly a mental attitude determined by intellectual interests alone may be less truly appreciative of reality than one influenced also by other and more broadly human considerations. But whether one agrees with the conclusions of the book or not, it is a noteworthy contribution to the literature of the subject and will richly repay prolonged and thoughtful study.

George Inness, the artist, used to make merry over his boyish chagrin at discovering, when he undertook to sketch a broad landscape, that he had not taken a sufficiently large sheet of paper. An author who tries to put the history of the Middle Ages, considered as supplying the foundation of modern religion, into six lectures needs altogether exceptional power of selection, proportion, and perspective. That Dr. Workman has not fully succeeded in so arduous an attempt is not surprising; the marvel is that he did not

fail completely. The book is replete with information, but lacking in structure as a whole. Typographical errors are numerous and there is neither index nor table of contents.

All of Dr. Brown's work shows a remarkable combination of the idealist and the man of affairs; he seeks remote ends, but is keenly aware of the practical difficulties in the way and the means which must be employed for successful advance. In theology this sort of mind exposes one to the suspicion of trying to run with the hare and hunt with the hounds, because it easily becomes a habit of masking an intellectual advance by a specious use of antiquated terminology; but in treating such a subject as Dr. Brown here proposes it appears to the best advantage. His firm grasp upon the actual and the equally firm grasp of the ideal upon him make this book notable. The ideal is that of human brotherhood, represented as the Christian principle, outlined against nationalism on the one hand and individualistic otherworldliness on the other. The obsolescent individualism of what has been deemed the Christian ideal is vigorously criticised and its defect emphasized, although its value as a partial view is adequately acknowledged. The present war is regarded as a denial of the Christian principle, which denial constitutes, in the speech of theology, sin; and salvation must consist in its sincere whole-hearted acceptance as the law of social as well as individual life. So stated, the thesis of the book is commonplace enough, but it is in the considerations of its last three chapters entitled "The Christian Programme for Humanity," "The Duty for Tomorrow," "What the Church can do," that its chief and great value lies.

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THE SOCIAL SURVEY. CAROL ARONOVICI, Ph.D., Director of the Bureau for Social Research of the Seybert Institution, Philadelphia. The Harper Press. 1916. Pp. 255.

Unwittingly most of us who are not engaged professionally in social service might from its title pass by this little book as too technical to be of general interest and value. "Social survey" is still new enough in common terminology to need definition. The latter may well be given in the words of the author: "The social survey is a process of qualitative and quantitative analysis of our social environment both in the past and in the present in order to make possible the visualizing and the actual creation of practical Utopias."